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शिवज्ञानबोधः

Śivajñānabodha

with the Laghuṭīkā
of
Śivāgrayogī

Critically edited and Translated
by
Dr. T. GANESAN

PUBLISHED BY
Śrī Aghoraśivācārya Trust
CHENNAI

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Siva Jnana Bodham

Śaivasiddhānta has been a source of inspiration and solace for many souls even in the present age where people are confused by various atheistic and unorthodox doctrines. But Śaivasiddhānta has survived to this day for it is appreciated for its logical analysis of the purpose of life and its solution to man's trials and tribulations. At this juncture, it will be worthwhile to examine briefly the foundational texts of Śaivasiddhānta philosophy. In every philosophical school, including non-theistic philosophies, there is a study of *pramāṇam* or 'means of knowledge'. *pramāṇam* or 'means of knowledge' is any instrument that reveals knowledge. For example, to reveal light we need eyes. Therefore, eyes serve as a *pramāṇam* for light. In Śaivasiddhānta, Śiva is said to be One who is both immanent and transcendent. Therefore, to know Śiva, *pramāṇam*-s such as perception and inference alone are insufficient. Hence it calls for the need of a valid *pramāṇa* through which we can know Śiva and his nature. To our rescue come the Veda and Śaivāgama-s as the *pramāṇa* to remove this spiritual ignorance. One unique characteristic of a valid

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pramāṇa is that it should not have a human author for the reason that it may contain the defects due to the limitations of the human mind. But the Vedas and Śaivagāma-s are different in that the omniscient Śiva reveals them out of compassion, to save us from this life of *saṃsāra*. Therefore, the Vedas and the Śaivāgama-s together form the principal *pramāṇa* and authority for Śaivasiddhānta. They are the bedrock of the whole Śaivasiddhānta philosophy and are seen as the *pramāṇa* for studying the nature of *pati, paśu* and *pāśa*. We can find the importance given to the Śaivāgama-s and Veda-s even in the *Thirumurai*-s where we find many verses in praise of the Veda & Saivagamas, the principal scriptures of Śaiva-siddhānta.

However, we should also not understate the value of the body of secondary scriptures that have a human origin but also accepted as authoritative scriptures in the Śaivasiddhānta tradition. The *Thirumurai*-s and other canonical texts such as Sankarpa Nirakaranam, Siva Jnana Siddhiyar, etc. fall under this category of scriptures. They reveal the vision of the principal scriptures and further compliment it by providing many means to

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understand the core philosophy of Śaivasiddhānta. Hence they should not be relegated to the status of less important scriptures but rather we should look at both the principal and secondary scriptures with reverence. If the Veda & Śaivāgama-s are milk, then the secondary scriptures are ghee. Without milk there can be no ghee but at the same time milk cannot replace ghee in tending a fire. Similarly, although the secondary scriptures are a repository of the essential vision of the Veda & Śaivāgama-s, in no way should they be seen as inferior as their purpose is to convey the vision of the Veda & Śaivāgama-s in simpler and understandable manner. Only with such a perspective will we be able to appreciate both the principal and the secondary scriptures without biases and appreciate them for what they are valued for.

According to Śaivasiddhānta scholars, the Siva Jnana Bodham is a translation of an extract from the Raurava Āgama, thus making it part of the corpus of authoritative scriptures. This English translation of the Siva Jnana Bodham with commentaries of Sivagra Yogi, the 2nd pontiff of Suryanaar Koil

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Adheenam written in the 16th century is a priceless gem for all Śaiva-siddhāntins.

With the blessings of Lord Śiva, we are very pleased to release the Siva Jnana Bodham with the commentary of Śri Śivāgrayogin, on the Grha Pravesham of our "Sri Aghora Sivachariya Turst" president Śivaśrī R. Gangadharan Bhattar and Smt. Gowri.

My Namaskaram to my parents Sivasri R.Gangadhara Bhattar and Smt. Gowri for the generous donation for releasing this book. On behalf of the trust, I would like to convey my heartfelt thanks to Sri T Ganesan for translating this work into English and to the Bala Offset printers for doing a great piece of work.

Deepavali

24th October, 2003.

G.KarthikeyaSivam

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PREFACE

The Sanskrit text of *Śivajñānabodha* considered to be the quintessence of *Śaivasiddhānta* is not so much well-known while the Tamil text, namely, *Civañāṉapōtam* of Meykaṇṭār is being studied along with its commentaries. Though there are nearly seven commentaries (both brief and elaborate) on *Śivajñānabodha* except one or two others have not been published. The *Laghuṭīkā* – brief and simple commentary – is by Śivāgrayogin. In the domain of *Śaivasiddhānta* he is relatively well-known through his commentaries on the *Śivajñānabodha* and a manual on the śaiva monastic rites (*Śaivasaṃnyāsapaddhati*).

The tradition of Śivāgra

As is well known to scholars of *Śaivasiddhānta*, the author, Sivagrayogin (Śivāgra in short), who lived in the middle of the 16th centurey, comes in a tradition of a distinct and illustrious school of *Śaivasiddhānta*. His *paramaguru*, Sadāśivaśivācārya, is the first commentator on the Sanskrit text of the *Śivajñānabodhasūtra* which has come down to us (This text has been first published in the

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journal of GOML, vol.20. There is subsequent edition in *Grantha* characters with Tamil meaning published by the Tamilnadu Arcaka Asoociation). It is also well-known that *Śaivasannyāsapaddhati* composed by Śivāgra deals elaborately with the ritual of initiation into monasticism according to *Śaivasiddhānta* system. But in fact he is not the first to compose such a text. For, befiore him, Isvarasiva who, again, is the great-grand teacher of Sadasivasivacharya had already composed a *Sannyāsakārikā* (referred in the commentary mentioned above). This is one of the important contributions of Śivāgra in the domain of śaiva ritual system.

The second one is his elaboration and subsequent establishment of an independent *Śaivasiddhānta* system in Tamilnadu as a parallel to that of the Meykaṇṭār which is based on the *Civañāṉapōtam* in Tamil. Śivāgra comes in the tradition of Vāmadeva (who is the "seer" of the *Pañcākṣaramantra* which occurs in the 8th *anuvāka* of the *Śatarudrīya* for which section also Vāmadeva is the "sage" – *Ṛṣi*. This fact is referred to by Śivāgra in his *Śivaneṟiprakāśam,* verse, 6) whereas Meykaṇṭār belongs to that of Nandi (*Nandiparamparai*). In fact Śivāgra belongs to the

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tradition of *Śaivasiddhānta* system that was prevalent in Varanasi with a monastery on the Maṇikarṇikā Ghat in circa 15th century as mentioned in the introductory portion of the commentary of Sadāśivaśivācārya referred earlier.

The *Laghuṭīkā* which is now critically edited has been once published in the *Pandit Series* Vol. XXIX, from Banares Sanskrit College, in 1907. This edition contains a lot of errors and wrong readings as it was, probably, based on single manuscript source.

I believe that the present publication of *Laghu-ṭīkā* will definitely be a great service to the field of *Śaivasiddhānta* literature and particularly to the scholarly world.

I express my thanks to the authorities of the Government Oriental Manuscripts Library, Chennai and that of the French Institute, Pondi-cherry for permitting me to use their manuscripts for this critical edition. It is a great pleasure for me to thank, congratulate and encourage Śivaśrī. G. Kartik for his initiative and sincere efforts in undertaking to publish this valuable *Śaiva-siddhānta* text. I fervently pray to God Śiva for his prosperity and unflinching devotion and constant

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endeavour to the promotion and publication of such valuable and rare texts of *Śaivasiddhānta*.

The present edition is based on four manuscripts (3 in palm-leaf and one in paper) and the above mentioned printed tesxt.

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- **Sources**

M_1: RE. 30665 belonging to the French Institute, Pondicherry; palm-leaf; Grantha script; old and worm-eaten at some places; 10-11 lines in each folio. The last 8 folios cover the text.

M_2: RE. 31144 belonging to the French Institute, Pondicherry; palm-leaf; Grantha script.

M_3: D. 5110 belonging to the Government Oriental Manuscripts Library, Chennai; palm-leaf; Grantha script; good condition; the text covers 11 folios.

P_1: Printed edition; published in the *Pandit Series* Vol. XXIX, from Banares Sanskrit College, in 1907.

P_2: RE. 47840 belonging to the French Institute, Pondicherry; paper (half-page note book); Grantha script; old but in good condition; 18 pages cover the text.

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SCHOOLS OF ŚAIVASIDDHĀNTA

Śaivasiddhānta system is not a unified singular philosophical thought as many of us think. In its course of development for more than a millennium its current has absorbed many a new thought form from other equally popular systems and from different regions of India. The earliest form can be called the classical one which is directly and wholely based on the canonical texts called the *Āgama*. These texts are believed to have been spoken (given out) by Śiva Himself to different group of sages who were thus considered to be the earliest recipients of this body of knowledge. The earliest system builders mainly concentrated on that portion of the *Āgama*-s which deal with the philosophocal concepts (called jñānapāda or vidyāpāda) and wrote their treatises. These are the texts that have come down to us and aid us in knowing the earliest developments of the philosopy of the Śaiva-siddhānta. The authors whose works have survived are Sadyojyoti, Bhojadeva, Nārāyaṇakaṇṭha,

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Rāmakaṇṭha I and II, Śrīkaṇṭha, and Aghoraśiva. Of them Sadyojyoti belongs to the early part of the 8th century and Aghoraśiva to the middle of the 12th century. We also hear about one Ugrajyoti the teacher of Sadyojyoti and another by name Bṛhaspati who were predecessors of Sadyojyoti. Therefore the evolution and spread of classical Śaiva-siddhānta can approximately be placed between the 7th to the 12th centuries. In a way Aghoraśiva is the last in that tradition who lived in the temple town of Chidambaram and whose forefathers hailed from Northern Bengal (Dakṣiṇarāḍha as it was called then). Having thus given a very brief outline of the period and times of the *Śaivasiddhānta* it will certainly be useful to mention the texts and their authors who were the early system-builders:

Tattvaprakāśa (TP)	**Bhojadeva**
Tattvasaṃgraha (TatSam)	**Sadyojyoti**
Tattvatrayanirṇaya(TatN)	"
Bhogakārikā (BK)	"
Mokṣakārikā (MK)	"
Paramokṣanirāsakārikā (PMK)	"

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Nādakārikā (NK)	**BhaṭṭaRāmakaṇṭha**
Ratnatraya (RT)	**Śrīkaṇṭha**

Apart from these eight texts that are well-known under the name *Aṣṭaprakaraṇa* there are other texts such as the *Svāyambhuvasūtrasaṃgraha* (SvS) with the commentary of Sadyojyoti, Nareśvaraparīkṣā of Sadyojyoti with commentary *Prakāśa* by Rāmakaṇṭha II the commentaries on the *Mṛgendrāgama* by Nārāyaṇakaṇṭha, those on the *Mataṅgapārameśvarāgama*, the *Sārdhatriśatikālottarā-gama* and on the *Kiraṇāgama* by Rāmakaṇṭha II; add to these the explanatory commentary by Aghoraśiva on most of these texts without which it would be very difficult to understand them.

Let us now take up the analysis of the philosophical tenets of the system. In the words of the *Tattvaprakāśa*[1] there are three main categoties or principles (*tattva*): *Pati*, *Paśu* and *Pāśa*. *Pati* is Śiva; *Paśu*-s are the individual selves and the *pāśa* includes five categories which are the bondages.

Pati (Śiva):

Since the phenomenal world is made of parts it is an effect; therefore it requires a conscious, all-powerful supreme agent without whom it can not

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come into existence[2]. Such an agent is eternally pure; all-pervasive and possesses the power of knowledge and action (*jñānakriyāsvabhāva*)[3]. He is always accompanied by this power (śakti) which is inseparable from Him. He is ever-active (*satatodita*)[4]. Śiva, naturally, is beyond any change; as the Lord of the universe He performs five cosmic functions: cretion (*sṛṣṭi*), maintenance (*sthiti*), reabsorption (*saṃhāra*), concealing (*tirobhāva*), and bestowing grace (*anugraha*)[5]. He performs all these acts with His Śakti that serves as the instrument[6] For, any action can not be accomplished without the necessary instrument; and the instrument of Śiva can not but be the conscious Śakti[7] which is inherent in and hence not external to Him[8].

Śiva is said to have the five mantra-s as His body. They are: Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta. Now according to the Mṛgendrāgama these mantra-s which are His śakti-s act as His body; according to Śrīkumāra, a commentator on TP, all mantra-s which are of the form of nāda, bindu, word (pada), syllable (varṇa) and sentence (vākya) serve as the body of Śiva[9]. Anyway Śiva's possession of a body is only for the sake of His devotees as the Pauṣkarāgama[10] says so

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that they are able to meditate on Him and secure highest bliss. He, like a yogin, takes on many forms[11]; one such form is that of the Guru which is purely due to His grace on the living creatures.

In general Śiva is spoken to be in three states: the state in which the potential power to create and do all the five acts lie dormant (śakta); the next one wherein the power has æopened outÆ û unmimiṣantī û filling Śiva with highest bliss and ready for creation (udyukta); the third state where He starts creation, etc. with His Śakti (pravṛtta). These three are also called Laya, Bhoga and Adhikāra respectively. To sum up, in the words of Mṛgendrāgama (Vp. 4:15): Even during mahāpralaya Śiva makes the karma and āṇavamala get ripened, imparts the knowledge for those who are fit, conceals by His concealing power those who are fit for that and makes the powers of Māyā ready to manifest in the next creation, etc. Thus, Śiva, full of mercy and grace on the bound selves continuously engages Himself in those acts that benefit them the most.

Paśu (Individual Self):

The individual self is also an eternal entity, without form, possessing very little knowledge and

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action; it is under the spell of māyā and is engaged itself in finding the ways for enjoyment[12]. There are three classes of selves: Vijñānākala, Pralayākala and Sakala. These selves experience pleasure or pain granted by Śiva (with utmost grace)[13] according to their karma. When the mala covering their power of knowledge and action gets ripened Śiva coming in the form of guru[14] performs the necessary initiation to them and makes them follow the divine path whereby they get back their original nature. This ultimate nature is characterised by complete similarity (samānatā) with Śiva. Thus the innate nature of the self is manifested only by the grace of Śiva and thereby becomes equal to Śiva[15]. The only difference, therefore, between the liberated self and Śiva is that while this greatness (māhātmya) is inseparable and innate to Śiva from beginningless period the liberated self gets it by the grace of Śiva and is, therefore, granted by Him[16].

Pāśa (Bondage)

This consists of three impurities (mala): 1) Āṇava – that which beginninglessly shroud the innate power of knowledge and action of the self and which exists as the verdigris in copper and as the outer cover of the paddy[17]. 2) Karma û that

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which consists of good and bad actions (dharma and adharma) and it is multifarious; it also accrues to the self beginninglessly[18]. 3) Māyā û that positive material which is the cause of the entire phenomenal world. In other words it is that which transforms into all the material substance of the world[19]. In the words of Tattvasaṃgraha Māyā is the source of the entire universe and the basis for its creation, maintenance and dissolution[20]. Apart from these three the classical *Śaivasiddhānta* texts such as the Tattvaprakāśa add the concealing power of Śiva (Tirodhānaśakti) which at the beginning conceals the power of self and after the *śaktipāta* becomes the power of grace of Śiva (Anugrahaśakti) and the subtle Māyā (sūkṣma-māyā) as two more and thereby make Pāśa into five.

Liberation or release of the self from this transmigration (saṃsāra) is effected by Śiva who, as mentioned earlier, due to His supreme grace takes the form of Guru and according to the state of Śaktipāta on the self performs the necessary initiation (Dīkṣā) on it and makes it regain its supreme power of knowledge and action and thereby equality with Him[21].

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The *Śaivasiddhānta* of Tamilnadu

The *Śaivasiddhānta* school of religion and philosophy that is now in vogue in Tamilnadu can, for all practical purposes, be called the *Śivajñānabodha* school. This text has come to stay as the basis of the *Śaivasiddhānta* system and the entire range of texts is based on that of *Śivajñānabodha* (in Tamil) which is considered to have been composed by Meykaṇṭār in the middle of the 12th century, A.D.

But it should be noted that there were a few independent *śaiva* texts in Tamil such as *Ñāṉāmirtam* written in the 12th century (before Meykaṇṭār) that expound methodically the doctrines of the *Śaivāgama*-s[22]. According to tradition and as expressed by most of the commentators Meykaṇṭār has given the Tamil version from the Sanskrit original which, again, is held to be part of the *Rauravāgama*.

The *Civañāṉapōtam* contains many ideas in a seminal form. To briefly outline the points discussed in this text: Śiva is the supreme Creator, Protector and Destroyer of the universe which is an effect; He absorbs the already existing universe

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and then creates it and hence this universe has Śiva as its source.

Śiva performs all His acts – creation, etc. – in close association with His Supreme power – Śakti – which is non different from Him and does not exist separate from Him.

A conscious agent, the individual self, exists separately from the body-mind complex and has the continuous experience in all the states – waking, dream, deep sleep and beyond.

The self in close association with the internal organ, the mind, experiences five states of consciousness; its innate power of knowledge and action is very much restricted by mala – the impurity – which exists in association with the self since beginningless time.

Śiva is the supreme Agent, the driving force behind all the acts of the self. On that account He neither undergoes any change nor experiences pleasure nor pain. For, He performs all acts just as the magnet activates the iron kept in its proximity without itself getting affected in any way.

Śiva is neither perceivable objectively by the self (through the sense-organs) nor completely

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imperceptible. He is to be realised as different from both in one's own inner self.

The material world which is inert does not shine in the presence of Śiva who is supreme consciousness; nor does Śiva 'know' it objectively as He is all-knowing and omnipresent. Therefore only the individual self knows both Śiva and the world of matter.

The self overpowered by the sense organs completely forgets its real nature. The preceptor (Guru) by appropriate spiritual instructions frees it from the clutches of sense organs and thereby makes it realise its actual nature which is non-difference from Śiva.

Realising Śiva at the highest level of its innermost consciousness and abandoning its association with the fleeting world of matter the self meditates on the holy *pañcākṣaramantra*.

Such a realised self fully conscious of his union with Śiva and existing completely under Śiva's control becomes free from *mala*, *māyā* and other impurities.

Just as the self makes the eyes see so also Śiva makes the self see; in other words, the self

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perceives by the help of Śiva. Therefore the self should be devoted to Śiva, its supreme bene-factor.

To attain to the state of liberation the self may resort to holy men, wear their attire and serve in the temples of Śiva.

As is evident we do not find any mention of typical a-gamic ideas such as Śiva acting as only the efficient cause of the universe, initiation as the sole means of liberation and mukti a state of equality with Śiva, to mention a few. Further *Civañāṉapōtam* mentions only the Pañcākṣara (அஞ்செழுத்து, சூத்திரம் 8) and there is refe-rence in this text to the prāsādamantra one of the distinguishing features of the Śaivāgama-s. Then regarding the means for attaining *mukti* it enjoins the aspirant to take up worship and service in Śiva temples which is not explicitly mentioned in the Śaivāgama-s and in the Kashmirian Śaiva-siddhānta texts referred to earlier. Moreover ac-cording to the 11th cūttiram of *Civañāṉapōtam* Śiva involves Himself in all the activities of the self through and through by His mere intention ¢சங்கற்பமாத்திரையின்£ and moved by extreme compassion Himself performs all actions for the sake of the individual selves. Therefore the self is advised to be always conscious of this fact

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and be devoted to Śiva[23] who is its supreme benefactor (*Ātmopakāraka*).Now this very idea is something unique to the system of *Śivajñānabodha* which is not mentioned in the available Śaivāgama texts nor in the classical Śaivasiddānta texts.

This in a nutshell is the basic doctrines of the school of *Śivajñānabodha*

Later development of ideas:

The commentaries and other texts such as the *Civañāṉacittiyār*, *Civappirakācam*, etc. that came after in successive centuries is witness to the progress of philosophical ideas with elaboration based on the Śaivāgama-s, assimilation of new ideas from other systems of philosophy (such as the Advaita Vedānta, Ṣaivaviśiṣṭādvaita of Śrīkaṇṭha) and precision. For example, the second sūtra of the Śivajñānabodham merely states that Śiva exists in a relation of non-difference (ananyatva) with the world through His vyāpti. But the *Sivañāṉacittiyār* elaborates its commentary on this sūtra with the theory of evolution of all the tattva-s based entirely on the *Āgamas*. In the same way, the eighth sūtra speaks about Śiva's bestowing grace on the devotee by coming in the form of a Guru; this *Cittiyār*

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elaborates with different types of dīkṣā which, again, are entirely based on the *Āgama*s.

The classical *Śaivasiddhānta* system which we briefly saw above claims itself to be based strictly on the Śaivāgama-s whereas the Śivajñānabodha school claims the Veda-s, Śivāgama-s of the Siddhānta system and also the Tirumurai as authority. It is in the Tirukkaḷiṟṟuppaṭiyār which is considered to be earlier to the *Civañāṉapōtam* that we see an attempt to correlate the mystical and devotional utterances of the Nāyaṉmār-s and the some of the doctrines of the Śaivāgama-s.

Commentaries on Śivajñānabodha

The text consists of 12 verses composed in *anuṣṭubh* metre. According to most of the commentators this text of *Śivajñānabodha* is part of the *Rauravāgama* which is one of the 28 *mūlāgama*-s of the *Śaivasiddhānta* system. But the published text[24] (in 3 volumes) of this *Āgama* does not contain this text. Apart from the *Śaivasiddhānta* theologians we have the evidence of Appayadīkṣita (circa. 16th century) who cites in his commentary *Śivārkamaṇidīpikā* on the *Śrīkaṇṭhabhāṣya* II.i.16 the second *sūtra* of the *Śivajñānabodha* and calls it *Āgama*. The third

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volume of the *Rauravāgama* in its 58th chapter refers to a *Śivajñānabodhaśāstra* to be given to the disciple as part of *jñānadīkṣā*[25].

In order to explain the philosophical points and the religious practices briefly touched upon in the Śivajñānabodha commentaries were written on it by different authors such as Sadāśivaśivācārya, Śivagrayogin, Nigamajñānadeśika, Jñānaprakāśa. The earliest one that has come down to us dates from the 15th century which was composed by Sadāśivācārya who, according to tradition is the Paramaguru of Śivāgrayogī; after this we have the commentatary called *Śivajñānabodhopanyāsa* of Nigamajñānadeśika who is an important author of the 16th century. He has contributed a lot for the propagation and enrichment of *Śaivasiddhānta* doctrines and for the elucidation of philosophical points.

Nigamajñānadeśika is one of the senior contemporaries of Śivāgrayogī. He comes in the tradition of great *Śaivasiddānta* preceptors who are authors of many works both in Sanskrit and Tamil; he himself has written in both the languages. In all probability Nigamajñānadeśika is none other than Maṟai-ñāṉadeśikar who is one of the commentators of the *Civajñāṉacittiyār* of Aruḷnandi-

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śivācārya. He was the disciple of another Maṟaiñāṉa (=Maṟaiñāṉasambandhar =Vedajñāna) who has composed the texts in Tamil such as *Paramopadeśam*, *Caivacamayaneṟi*[26], *Aikkiya-viyal*, *Kamalālayapurāṇam* and the Tamil translation of the *Śivadharmottara*. As the period of Maṟaiñāṉasambandhar is said to be the middle of the 16th century his disciple Nigamajñānadeśika can be placed in the same period. The monastery wherein he and his preceptor *Maṟañāṉacampantar* were said to have lived in Chidambaram was variously called *Guhai maṭam* or *Kaṇkaṭṭi maṭam* which does not exist now. He cites profusely from the Āgamic literature in his other works such as the *Ātmārthapūjāpaddhati*[27], *Dīkṣādarśa*[28] *Laghu-ṭīkā*[29] on the *Vyomavyāpistava* of Bhaṭṭa Rāma-kaṇṭha II and in *Śivajñānasiddhisvapakṣa-dṛṣṭāntasaṃgraha*[30] the last one giving parallels from the Āgamic texts for each verse of the *Civa-ñāṉacittiyār*.

In his commentary called *Śivajñānabodho-panyāsa*[31] one comes across some original and independent views on a few of the important concepts such as *mukti*, relation between the self and Śiva in the state of *mukti* which he forcefully

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establishes though at variance with other commentaries.

One of the striking views that distinguishes Nigamajñānadeśika from other authors is that the liberated self is held to experience its own innate bliss and not that of Śiva. In fact he echos the view of his teacher which, he says[32], has been explained in *Paramopadeśam* a brief tract in Tamil exclusively to prove this doctrine.

The present commentary which is now edited is called *Laghuṭīkā* written by Śivagrayogin. This luminary in the firmament of Śaivasiddhanta lived in the 16th century; he belongs to the *Skanda-paramparā* of *Śaivasiddhānta* system. He is a prolific writer composing commentaries and independent treatises both in Sanskrit and Tamil. To the same text of *Śivajñānabodha* he has written two other commentaries: the *Vistṛtabhāṣya* and the *Bṛhaṭṭīkā*. *Laghuṭīkā*, as its name indicates, is very brief just explaining the sutras and giving out the essential points. There are no long discussions or refutation of opponent s views. The explanations are simple and direct; at many places Śivāgrayogī shows the influence of his *paramaguru* Sadāśivācārya.

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Important views of Śivāgrayogī

According to Śivāgrayogī the entire text of *Śivajñānabodha* contains in a nutshell all the essential details of the philosophical doctrines, the means to attain the highest good, namely, *mukti*. He holds that mere *dīkṣā* is not enough for attaining *mukti*; it should be supplemented with hearing the scriptures – *śravaṇa* (Veda and *Āgama*), *manana* – reasoning and *nididhyāsana* – contemplation. Now, this is evidently the same as described in the Upaniṣadic texts and in the Vedānta system. In his commentary on the 10th sūtra Śivāgrayogī states that the liberated self experiences śivānanda; the word "Svānubhūtimān" of the text is explained by him as the experience of supreme bliss (*paramānanda*)[33]. Then at the end of the commentary on the last sūtra he says that the text of *Śivajñānabodha* speaks about the *caryāmārga* in the 12th sūtra while the 11th one the *kriyā*, the 10th *yoga* and the 9th sūtra explains the *jñānamārga*. This view is also found in the Sadāśivācārya's *Vṛtti*. Regarding the *Pañcākṣarīmantra* Śivāgra states that the follower of Veda recites the *praṇava* (which also contains five syllables) while the Śaiva recites the *Prāsādamantra* which view is also found in Sadāśivācārya's *Vṛtti*.

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NOTES

[1] शैवागमेषु मुख्यं पतिपशुपाशा इति क्रमात् त्रितयम् ।
तत्र पतिः शिव उक्तः पशवो ह्यणवोऽर्थपञ्चकं पाशः।।
(*Tattvaprakāśa*, 5)

[2] भवभोक्तृभोगसाधनतदुपादानादि यो जानाति ।
तमृते भवेन्नहीदं पुंकर्माशयविपाकज्ञम् ।। (Bṛhaspati one of the earliest Śaiva theologians cited by Nārāyaṇakaṇṭha in his Vṛtti on *Mṛgendrāgama*, Vp. 3:7ab)

[3] नित्यस्वभावविमलः सर्वज्ञः सर्वकृच्चेशः ।
(*Tattvasamgraha*, 48cd)

[4] चिद्धन एको व्यापी नित्यः सततोदितः प्रभुः शान्तः ।
(ibid. 1)

[5] Among these the first three are with regard to the insentient world and the last three are for the selves.

[6] शक्तिर्मूर्तिस्तस्य हि सा चैका . . . । (*Tattvasamgraha*., 46)

[7] करणं च न शक्त्यन्यत् शक्तिर्नाचेतना चितः ।
(*Mṛgendrāgama*, Vp. 3: 4cd)

[8] अनागामि च तत् ज्ञेयं कार्यस्यानादि संस्थितेः ।
(Ibid. 3: 4ab)

[9] See Śrīkumāra's commentary on *Tattvaprakāśa*, 6. where he cites the authority of the *Aitareyopaniṣad* (1. 6. 1) and the *Lingapurāṇa*.

[10] साधकस्य तु लक्ष्यार्थं तस्य रूपमुदाहृतम् ।
(cited in Aghoraśiva's comm. on *Tattvaprakāśa*. 6.

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[11] शम्भुरेक एव हि योगीव भवेदनेकमूर्तिस्थः । (*Pauṣkara* ?)

[12] पशुर्नित्यो ह्यमूर्तोऽज्ञो निष्क्रियो निर्गुणोऽप्रभुः ।
व्यापी मायोदरान्तस्थो भोगोपायविचिन्तकः ।। (*Kiraṇa*, Vp. 1:15)

[13] मूर्तिमधिष्ठाय हरः पुरुषाणां परहितैकदृक् शम्भुः ।
कुरुते तु भुक्तिमुक्ती रुद्धबलत्वात् स्वतोऽसमर्थानाम् ।।
(*Tattvasamgraha*, 50cd-51)

[14] परिपक्कमला ये तानुत्सादनहेतुशक्तिपातेन ।
योजयति परे तत्त्वे स दीक्षयाचार्यमूर्तिस्थः ।।
(*Tattvaprakāśa*, 15)

[15] पत्या व्यञ्जितशक्तिः पुरुषोऽतो जायतेऽस्य पतिसमता ।।
(*Tattvasamgraha*, 52cd)

[16] मुक्तेषु शिवाज्ञातं माहात्म्यमनादिमध्यान्तम् ।
(*Tattvasamgraha*, 56ab)
मुक्तात्मानोऽपि शिवाः किन्त्वेते तत्प्रसादतो मुक्ताः ।
(*Tattvaprakāśa*, 6ab)

[17] एको ह्यनेकशक्तिर्दृक्क्रिययोश्छादको मलः पुंसाम् ।
तुषकम्बुकवत् ज्ञेयस्ताम्राश्रितकालिमावद्वा ।।
(*Tattvaprakāśa*, 18)

[18] कर्मानादि प्रोक्तं धर्माधर्मात्मकं विचित्रं च ।
(Ibid, 19ab)

[19] माया च वस्तुरूपा मूलं विश्वस्य नित्या सा ।
(Ibid. 19cd)

[20] सर्गस्थितिविलयानामाधारः कारणं च सा जगतः ।।
(*Tattvasamgraha*, 26)

[21] भोगेन कर्मपाकं विधाय दीक्षाख्यया शक्त्या ।
मोचयति पशूनखिलान् करुणैकनिधिः सदा शम्भुः ।।
(*Tattvaprakāśa*, 72)

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[22] One is not sure with regard to the phiosophical orientation of this text; the Āgama-s on which it is based could be the *Pāśupata* Āgama-s (*Kālāmukha* branch) which was very active and prevalent in many parts of Tamilnadu from the beginning of the 8th to the end, atleast, of the 15th century of our era.

[23] காணும் கண்ணுக்குக் காட்டுமுளம் போல்
காண உள்ளத்தைக் கண்டு காட்டலின்
அயரா அன்பின் அரன் கழல் செலுமே (சூத்திரம், 11)

[24] Publications of the French Institute, Pondicherry, n° 18

[25] भावनादीक्षया चैनं शुद्धं कृत्वा यथाविधि ।
शिवज्ञानबोधशास्त्रं दद्यात् पत्यादिचिन्तनम् ।।
(*Rauravāgama*, kp. 58. 35)

[26] In the introductory verses of his commentary in Sanskrit on the *Caivacamayaneṟi* written on the same model of *Śivajñānasiddhisvapakṣadṛṣṭāntasaṃgraha*, he says,
वेदज्ञानमुनिं नत्वा समयाचारपद्धतिम् ।
द्राविडीं तत्कृतां वीक्ष्य तत्समं . . . ।।
तन्नामधारी तच्छिष्यः श्रीमद्व्याघ्रपुरस्थितः । (Palm-leaf manuscript in the collections of French Institute, Pondicherry, RE. 10924, fol. 211r)

[27] Transcripts in the collections of the French Institute, Pondicherry: T. 282; 323; 795 and 1056.

[28] Transcripts in the collections of the French Institute, Pondicherry: T. 76; 153; 279; 372.

[29] Palm-leaf manuscript (RE. 10871, fols.142-191) and transcript in the collections of the French Institute, Pondicherry: T. 128;

[30] There exist manuscript (RE. 15555) and transcript (T. 317) of this text in the collections of the French Institute, Pondicherry

[31] This text has been critically edited by the present editor on the basis of four manuscripts and it will soon be published by the French Institute of Pondicherry.

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[32] See his commentary on *Civañāṉacittiyār*, *sūtra* 11, verse,1

[33] Nigamajñānadeśika who is one of the elder contemporaries of Śivāgrayogī holds that the liberated self experience its own innate bliss and not *Śivānanda.*

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शिवज्ञानबोधः
लघुटीकासहितः

स्त्रीपुंनपुंसकादित्वाज्जगतः कार्यदर्शनात्।
अस्ति कर्ता स हृत्वैतत् सृजत्यस्मात् प्रभुर्हरः॥

अस्यार्थः कार्यदर्शनात् कार्यत्वदर्शनात् जगतः महीधरादेः कर्ता अस्ति। जगतः कार्यत्वं[1] कुत इत्यत आह - स्त्रीपुंनपुंसकादित्वात् इति। अत्र स्त्रीपुंनपुंसकादिशब्दैः तत्तद्देहा उच्यन्ते। आदिशब्देन इन्द्रियाणि तदादित्वात् तत्प्रकारकत्वात्[2] तद्वत् सावयवत्वादित्यर्थः। किं करोति तत्राह - स इति। स कर्ता एतत् जगत् हृत्वा उपसंहृत्य पुनः सृजति इति। एतेन संहारकर्तुरेव स्वामित्वमित्याह असमादिति। अस्मात् उक्तयुक्त्या हरः देहेन्द्रियादिरहितः सर्वोपसंहारशक्तिमानेव प्रभुः ईश्वरः। अत्र अस्तीत्यनेन च एकत्वं विवक्षितम्। तेन च समस्तोपसंहारशक्तिमतः एव

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सिद्धौ तस्यैव[3] सृष्ट्यादिकर्तृत्वमुचितमिति प्रथमसृष्टौ शिव एव कर्ता तदनुग्रहेण च अनन्तेश्वरहिरण्यगर्भादीनाम् अवान्तर-कर्तृत्वमिति तन्त्रान्तरेणाविरोधो द्रष्टव्यः ॥ १ ॥

स कथं सृजति तत्राह- अन्यस्सन्निति।

अन्यः सन् व्याप्तितोऽनन्यः कर्ता कर्मानुसारतः ।
करोति संसृतिं पुंसामाज्ञया समवेतया ॥ २ ॥

स कर्ता पुंसां पशूनां संसृतिं तनुकरणभुवनादिकं करोति सृजति केन करणेन[4] करोति तत्राह- आज्ञयेति। आज्ञया विधिनिषेधप्रवर्तिकया ज्ञानक्रियात्मिकया शक्त्या। सा[5] किमीश्वराद्भिन्ना नेत्याह समवेतयेति। समवेतया समवाय-वृत्त्या वर्तमानया अभिन्नयैवेत्यर्थः। यद्ययं स्वेच्छया पुंसां संसृतिं करोति तदा कस्यचित् सुखं कस्यचिद्दुःखं करोतीति वैषम्यनैर्घृण्ये स्याताम्। तत्राह कर्मानुसारत इति। कर्म धर्माधर्मरूपं तदनुसारतः तदनुसृत्य करोति न तु केवलया स्वेच्छयेत्यर्थः। अथायं परोक्तरीत्या[6] जीवाभिन्न एव करोति।

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नेत्याह अन्यः सन्निति। अस्य अनादिनिर्मलतया तेषामनादि समलतया भेदोऽवधेयः[७]। किमयं मुक्तावपि भिन्नः। नेत्याह व्याप्तितोऽनन्य इति। व्याप्तितः व्याप्त्या दीक्षया दृढतरज्ञानेन वा पाशत्रयापगमे सति स्वाभिन्नसाक्षात्काररूपया अनन्यः अभिन्नः संसृतिं करोति॥ २॥

ननु पुंसां संसृतिं करोतीत्युक्तं तत्पुंसिद्धौ किं प्रमाणम्। इत्यत आह- नेतित इति।

नेतितो ममतोद्रेकादक्षोपरतिबोधतः।
स्वापे निर्भोगतो बोधे बोद्धृत्वादस्त्यणुस्तनौ॥ ३॥

तनौ देहे अणुः आणवमलाक्रान्त आत्मा अस्ति। ननु आत्मैव नास्ति यत् सत्वेनाभिमतं तत्तु यथा शुक्तौ रजतमिति रीत्या। तत्राह - नेतित इति। इतिः प्रतीतिः नेति प्रतीतिः नेतिः ततः नेतितः नेति प्रत्ययबलादेवाणुरस्तीत्यर्थः। अन्यथा निष्प्रतियोगिक एवाभावप्रत्ययः स्यात्। ननु अयमात्मा[८] सोऽस्तु देहानतिरिक्तः। तत्राह -

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ममतोद्रेकादिति। ममतायाः ममेदमिति प्रतीतेः उद्रेकाद् आधिक्यात्। यद्यपि स्थूलोऽहमित्यादिप्रतीतिरस्ति तथापि सा आत्मदेहयोरभेदाध्यासनिमित्ता। तथा च योऽहं बाल्ये पित-रमन्वभूवं स एव स्थाविरे नप्तृननुभवामि इति देहा-वस्थान्तरेष्वपि अबाधितात्मप्रत्यभिज्ञानात्' देहव्यतिरिक्त आत्मास्तीत्यर्थः। ननु मा भवतु देह आत्मा सन्तु तर्हीन्द्रि-याणि। तत्राह - अक्षोपरतिबोधत इति। अक्षाणीन्द्रियाणि तेषामुपरतिः स्वप्नः तस्मिन् बोधतः ज्ञातृत्वात्। ननु मा भूवन्निन्द्रियाणि आत्मा बुद्धिरेव तथास्तु। तत्राह - स्वापे निर्भोगत इति। स्वापे सुषुप्तिकाले भुज्यतेऽनेनेति भोगः बुद्धिः निर्भोगतः बुद्धेरभावात्। ननु भवतु स्वापे स विनष्टः। पुनरुत्पत्तिमानात्मा। नेत्याह - बोधे बोद्धृत्वादिति। बोधे जाग्रदवस्थायां बोद्धृत्वात् सुखमहमस्वाप्समिति प्रति-सन्धानात्। शून्यदेहेन्द्रियादिव्यतिरिक्त आत्मा अस्ति वस्तुतो देशतः कालतश्च। सत्त्वमणूनाम् अस्तिपदेनोच्यते ॥ ३ ॥

अन्तःकरणादिनां जागराद्यवस्थानुस्यूतत्वेन मा भूदात्मत्वम्

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अणोस्तदनुस्यूतत्वे किं प्रमाणमित्यत आह - आत्मेत्यादिना ।

आत्मान्तःकरणादन्योऽप्यन्वितो मन्त्रिभूपवत् ।
अवस्थापञ्चकस्थोऽतो मलरुद्धस्वदृक्क्रियः ॥ ४ ॥

पूर्वोक्तरीत्या आत्मा अणुः अन्तःकरणादन्योऽपि अन्तःकरणात् बुद्ध्यादेः अन्योऽपि मन्त्रिभूपवत् मन्त्रिणा भूपो राजेव अन्वितः अन्तःकरणेनेत्यनुषङ्गः ।

ननु नित्यज्ञानक्रियारूपस्यात्मनः कथं मायोद्भूतान्तःकरणान्वितत्वेन व्यापारः तत्राह - मलरुद्धस्वदृक्क्रिय इति । मलेन आणवमलेन रुद्धे स्वे स्वकीये दृक्क्रिये

ज्ञानक्रियाशक्ती यस्य स तथा। अनादिमलसंसर्गादात्मनः अन्तःकरणान्वितत्वेन व्यापार इति भावः। अत एव अवस्थापञ्चकस्थः

जाग्रत्स्वप्नसुषुप्तितुर्यतुर्यातीतावस्थापञ्चकानुस्यूतः । तदनुस्यूतत्वं च य एवाहं पूर्वेद्युर्निर्धन आसं स एवाहमद्य

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सधनोऽभूवमिति अबाधितैकात्म्यप्रत्यभिज्ञानादित्यनुसन्धेयम्॥ ४॥

ननु द्वितीयसूत्रे शिवः कर्मानुसारतः पुंसां संसृतिं करोतीत्युक्तम्। सा स्वत एवात्मनां भवतु किमीश्वरायत्ततया इत्याशङ्क्य प्रणालिकया पशूनामीश्वरपरतन्त्रत्वमुपपादयति - विदन्तीति।

विदन्त्यक्षाणि पुंसार्थान् न स्वयं सोऽपि शम्भुना।
तद्विकारी शिवश्चेत् न कान्तोऽयोवत् स तन्नयेत्॥ ५॥

अक्षाणि इन्द्रियाणि मनश्चक्षुरादीनि पुंसा आत्मना प्रेरकेणान्वितानि सन्ति अर्थान् विषयान् विदन्ति जानन्ति स्वयं न जानन्ति तेषामचेतनत्वादिति भावः। सोऽपि पुमानपि शम्भुना प्रेरकेणान्वित[10] एव अर्थान् वेत्ति। न स्वयं तस्य मलरुद्धस्वदृक्क्रियत्वादिति भावः। ननु तर्हि[11] घटादिकर्तुरिव तत्संसृतिकर्तुरपि विकारित्वं स्यादिति शङ्कते - तद्विकारीति। तत् तर्हि शिवोऽपि विकारीति चेदिति

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परिहरति - नेति। शिवस्य जीवसंसृतिकरत्वेऽपि अविकारित्वे दृष्टान्तमाह कान्तोऽयोवदिति। कान्तः अयस्कान्तः अयोवत् अय इव स शिवः तं पशुं नयेत् प्रेरयेत्॥ ५॥

पूर्वं शिवसद्भावे प्रमाणं तटस्थलक्षणं च प्रथमद्वितीयसूत्राभ्यामुक्तम्। तत्प्रसङ्गाच्च पशुस्वरूपं तत्प्रमणं च तृतीयचतुर्थसूत्राभ्याभिहितम्। पञ्चमेन च पशूनामस्वातन्त्र्यं पत्युः स्वातन्त्र्यं च प्रतिपादितम्। अथेदानीं तस्य पत्युः

स्वरूपलक्षणमाह - अदृश्यं चेदित्यादिना।

अदृश्यं चेदसद्भावो दृश्यं चेज्जडिमा भवेत्।
शम्भोस्तद्व्यतिरेकेण ज्ञेयं रूपं विदुर्बुधाः॥ ६॥

शम्भो रूपं ऐन्द्रियकप्रमाणविषयं न वेति विषये द्वितीयं निरस्यति - अदृश्यं चेदिति। अदृश्यं[१२] ऐन्द्रियकप्रमाया[१३] अविषयं चेत् असद्भावः शशविषाणादिवत् तस्य असत्त्वम् आपद्येत। आद्यं निरस्यति - दृश्यं चेदिति। दृश्यम् इन्द्रियप्रमायाः विषयं चेत् जडिमा भवेत् तस्य जडत्वं

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स्यात्[१४]। यदिन्द्रियप्रमाविषयं[१५] तज्जडं यथा घट इति व्याप्तेः। तद्व्यतिरेकेण दृश्यत्वादृश्यत्वपरिहारेण ज्ञेयम् अनन्यानुभवैकवेद्यम् उभयनिरपेक्षप्रत्यक्षगम्यम् । शम्भो रूपं बुधाः दीक्षादिना विगलितपाशत्रयत्वात् समुत्कटज्ञान-शक्तयः[१६] पुरुषा विदुः जानन्ति। यदुक्तम् -

तत्रेन्द्रियानपेक्षं च सर्वदा त्यक्तबन्धया।
चिच्छक्त्यानन्त्ययोगाच्च योगः स्वाभाविको मतः ॥

उक्तं च -

आद्यन्तशून्यममलं परिपूर्णमेकं सूक्ष्मं परात्परम्[१७]।
अनामयमप्रमेयं भावैकगम्यमजडं शिवतत्त्वमाहुः ॥
इति ॥ ६ ॥

ननु शिव एव प्रतिशारीरं स्वाविद्यया भिन्नः[१८] संसरतु[१९] किं तद्व्यतिरिक्तात्मकल्पनेनेत्याह- नाचिदित्यादिना।

नाचित् चित्सन्निधौ किन्तु न वित्तस्ते उभे मिथः।
प्रपञ्चशिवयोर्वेत्ता यः स आत्मा तयोः पृथक् ॥ ७ ॥

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अचित् जडः प्रपञ्चः चित्सन्निधौ निर्मलचित्स्वरूपस्य शिवस्य सन्निधौ न न स्फुरति तयोस्तेजस्तिमिरयोरिव परस्परविरोधादिति भावः। किमतो यद्येवं तत्राह - किन्त्विति। ते उभे चिदचितौ मिथः अन्योन्यं[२०] न वित्तः न जानीतः[२१]।

चिद्रूपः भ्रमरहितः परिपूर्णः[२२] शिवः असत्यं[२३] प्रपञ्चं सत्यरूपतया[२४] न जानाति[२५]। अचिच्च जडः प्रपञ्चः शिवं न जानाति तस्य जडत्वात् भोगस्य चेतनधर्मत्वात्। अतः प्रपञ्चशिवयोर्वेत्ता अनुभविता। अत्र प्रपञ्चानुभवो मलावस्थायां शिवानुभवो मलापगमे च द्रष्टव्यः। ननु जीवोऽपि चिद्रूपः तत्कथं तत्सन्निधौ अचितः स्फुरणम् ? सत्यम् अनाद्याणवोपाधिना चितोऽपि आत्मनोऽचिद्भोगस्य सम्भवात्[२६] न परस्परविरोधः। एवम्भूतयोः तयोः प्रपञ्चशिवयोः पृथग्भूत आत्मा एष्टव्यः॥ ७॥

इदानीं गुर्वनुग्रहवशात् पाशान्मुक्तिरित्याह -

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स्थित्वेत्यादिना ।

स्थित्वा सहेन्द्रियव्याधैः त्वां न वेत्सीति बोधितः ।
मुक्त्वैतान् गुरुणानन्यो धन्यः प्राप्नोति तत्पदम् ॥ ८ ॥

धन्यः मुमुक्षादिरूपधनवान् पुरुषः इन्द्रियव्याधैः इन्द्रियाण्येव व्याधाः पुलिन्दाः दुःखदतया[२७] विधिनिषेधापरामर्शप्रवृत्तित्वेन च पुलिन्दत्वेन निरूपणम्। तैः सह स्थित्वा गुरुणा आचार्यरूपेण शिवेन त्वां त्वत्स्वरूपं सर्वज्ञसर्वकर्तृसच्चिदानन्दशिवानन्यरूपं न वेत्सि न जानासीति बोधितः ज्ञापितः सन् एतान् इन्द्रियव्याधान् मुक्त्वा परित्यज्य। अत्र इन्द्रियशब्देन बाह्यान्तरिन्द्रियरूपचतुर्विंशतितत्त्वानि तत्प्रवर्तकमायीयतत्त्वानि च तत्प्रेरकबैन्दवतत्त्वानि च आहत्य षट्त्रिंशत्तत्त्वान्युच्यन्ते। तान् परित्यज्य अनन्यः प्रत्यभिज्ञातानन्यस्वरूपः तत्पदं तत्पदलक्ष्यं शिवस्वरूपं प्राप्नोति प्राप्तमिवाभिमन्यते। यथा कण्ठस्थं चामीकरं कश्चिद्विस्मृत्य पश्चादन्येन बोधितस्तदवगत्य तदपूर्वप्राप्तमिव मन्यते तद्वदित्यर्थः। अत्रेयं

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कथानुसन्धेयाः पुरा किल कश्चन राजशिशुः प्रतिभटभयादरण्यं प्रवेशितः तत्रत्यपुलिन्दैः सह संवर्धितः पुलिन्दमेवात्मानं मन्यमानः पश्चादागतेन पित्रा न त्वं पुलिन्दः त्वं राजकुमारोऽसीति बोधितः पश्चाद्राजपदं प्राप्तवानिति ॥ ८ ॥

गुरुणा तत्पदं प्राप्नोतीति पूर्वमुक्तम्। तत्र केवलं गुरुदीक्षैव[२८] न मुक्तिसाधनम् अपि तु श्रवणादिद्वारा मलनिवृत्तौ सत्यां तया च साक्षात्कारे तत्पदप्राप्तिरित्याह - चिद्दृशेति।

चिद्दृशात्मनि दृष्ट्वेशं त्यक्त्वा वृत्तिमरीचिकाम्।
लब्ध्वा शिवपदच्छायां ध्यायेत् पञ्चाक्षरीं सुधीः ॥ ९ ॥

सुधीः शोभनबुद्धिः बुद्धेश्च शोभनत्वं हेयप्रपञ्चपरिहारेण[२९] शिवैकविषयत्वम्। तच्च सुधीत्वं गुरूपदिष्टात्मशिवाभेदप्रतिपादकागमश्रवणमननसम्पादित- निदिध्यासनसाक्षात्काराकारम्[३०] इत्यवधेयम्। तादृशः पुरुषः वृत्तिमरीचिकां त्यक्त्वा वृत्तिः

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प्रपञ्चविषयकं ज्ञानं सैव मरीचिका मृगतृष्णा। तस्याश्च

आध्यात्मिकादितापत्रयनिवारणासमर्थतया तत्त्वेन निरूपणम्। तां त्यक्त्वा परित्यज्य तत्परित्यागश्च दीक्षादिना मलत्रयापगमे सति द्रष्टव्यः। ततः किं

करोति तत्राह - चिद्दृशेति। चिद्दृशा चिच्छक्त्यारूढया[31] दृष्ट्या ईशं शिवं आत्मनि दृष्ट्वा स्वाभिन्नतयानुभूय। एतेन यः शिवः सोऽहमिति निदिध्यासनमुक्तम्। अनन्तरं शिव-पदच्छायां लब्ध्वा पद्यते गम्यते प्राप्यते स्वानन्यतयेति शक्ति पदं शिव एव पदं शिवपदं तस्य छायां अनुग्राहिणीम्। तस्य छायात्वेनाभिधानं पूर्वोक्ततापत्रयतप्तानां श्रान्तिनिवार-कतया कृतमित्यवधेयम्। तां लब्ध्वा स्वात्मनि स्वाभिन्नतया निपतितां प्राप्य पञ्चाक्षरीं ध्यायेत्। अत्र प्रविश पिण्डमित्यत्र गृहं भक्षयेत् इतिवत् जपेच्छिवमिति पदद्वयमध्याहार्यम्। तथा चायमर्थः- पञ्चाक्षरीं जपेत् शिवं ध्यायेदिति। पञ्चा-नामक्षराणां समाहारः पञ्चाक्षरी तां तानि च नकारादीनि।

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यद्वा पञ्चाक्षरीशब्देन तद्वाच्या अर्था लक्ष्यन्ते। ते च शिवशक्तिजीवमलतन्निवारकशक्तयः[३२]। तदुक्तम् -

मध्ये शिवस्ततः शक्तिस्तत आत्मेति हि स्मृतः।
तत्पूर्वो बन्धकः प्रोक्तः तत्पूर्वं तन्निवारकम्॥ इति।

अस्य चायमर्थः- पञ्चसु वर्णेषु मध्यवर्तमाने शिकारे शिवः तत उत्तरस्मिन् चतुर्थे वकारे शक्तिः शिवसमवेता पराशक्तिः तत उत्तरस्मिन् पञ्चमे यकारे आत्मा अणुः तत्पूर्वे तच्छब्देन मध्यवर्ती शिकारः परामृश्यते। तत्पूर्वे तस्मात् पूर्वे सविसर्जनीये मकारे बन्धको मलः तत्पूर्वे नकारे तन्निवारकः तस्य मलस्य परिपाकपूर्वकं निवर्तकः गुरुकटाक्षदीक्षानुग्रहशक्त्यादिः वाच्यतया स्मृत इति सर्वत्र योजनीयम्।

एवं च शिवः स्वशक्त्या जीवात्मानमाणवादिमलत्रयात्[३३] निवारयतीति अनुसन्दध्यादिति फलितोऽर्थः। यद्वा पञ्चाक्षरीशब्देन प्रणवपञ्चाक्षरी प्रासादपञ्चाक्षरी वा सूक्ष्मा

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कथ्यते। तत्राद्ये वर्णाः अकारोकारमकारबिन्दुनादाः द्वितीये च हकारौकारमकारबिन्दुनादाः। तत्र वैदिकः पूर्वं सूक्ष्मपञ्चाक्षरीं जपेत् शैवस्तु प्रासादपञ्चाक्षरीं जपेत् शिवं ध्यायेदिति यथार्हं योजनीयम्। अत्रापि पञ्चाक्षरीशब्देन तद्वाच्या देवता एव लक्ष्यन्ते शब्दस्य ध्येयत्वासम्भवात्। ताश्च ब्रह्मविष्णुरुद्रेश्वरसदाशिवा यथाक्रमम् अकारोकारमकारबिन्दुनादेषु स्थिताः प्रासादपञ्चाक्षर्यां च यथाक्रमं सृष्ट्यादिकृत्यप्रवर्तिकाः पञ्चशक्तयः इत्यवगन्तव्यम्। तत्र देवानां ध्यानं शिवः ब्रह्मादिपञ्चकारणेश्वरानधिष्ठाय[34] प्राणिनां मलमायाकर्मनिबन्धनं भोगमनुग्रहं च करोतीत्यनुसन्धानम्। अन्यत्र च गुणत्रयं मायाद्वयं चाधिष्ठाय भगवच्छक्तय एव प्राणिनां सृष्ट्यादिकं कुर्वन्तीत्यनुचिन्तनं बोद्धव्यम्। एतेन च सूत्रेण जीवन्मुक्तिरुक्ता॥ ९॥

अथेदानीम् उक्तोपायानुपपत्तौ प्रतिपत्तिमुपपादयति - शिवेनेति।

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शिवेनैक्यं गतः सिद्धः तदधीनस्ववृत्तिकः।
मलमायाद्यसंस्पृष्टो भवति स्वानुभूतिमान्॥ १०॥

तत्र सिद्धिः अन्तःकरणवशीकरणं तद्वान् सिद्धः। अत एव शिवेनैक्यं गतः शिवानन्यत्वं प्राप्तः अत एव मलमायाद्यसंस्पृष्टः मलेनाणवेन मायया आदिशब्देन कर्मणा च असंस्पृष्टः स्वयमेव परित्यक्तः। अत एव तद-धीनस्ववृत्तिकः शिवायत्तस्वव्यापारः तयोरैक्यात्[३५] शिव-व्यापारीभूतस्वव्यापारइत्यर्थः। स्वानुभूतिमान् भवति स्वस्य शिवेनैक्यंगतस्य आत्मनः अनुभूतिः शिवानन्यतया अनुभवः तद्वान् भवतीत्यर्थः॥ १०॥

एतदनुपपत्तौ हरभक्तिं[३६] दर्शयति - दृशोरिति।

दृशोर्दर्शयितेवात्मा तस्य दर्शयिता शिवः।
तस्मात् तस्मिन् परां भक्तिं कुर्यादात्मोपकारके॥ ११॥

आत्मा जीवः दृशोः चक्षुषोः इन्द्रियान्तरस्याप्युप-लक्षणमेतत् दर्शयिता ज्ञापयिता तस्य च आत्मनश्च शिवो

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दर्शयिता कलादिक्रमेण[३७] मलं विदार्य[३८] विषयप्रदर्शकः। तस्मात् उक्तहेतोः आत्मोपकारके आत्मनः स्वस्य उपकारके भोगमोक्षरूपोप कारिणि तस्मिन् शिवे परां दृढतरां भक्तिं कुर्यात्। भक्तिः भजनम् अन्तर्याग इति यावत्। स च हृत्पद्मनाभिकुण्डभ्रूमध्येषु[३९] यजनहवनसमाधि-रूपः॥ ११॥

अत्राप्यसमर्थो बाह्यभक्तिं कुर्यादित्याह - मुक्त्यै इति।

मुक्त्यै प्राप्य सतस्तेषां भजेद्वेषं शिवालयम्।
एवं विद्याच्छिवज्ञानबोधे शैवार्थनिर्णयम्॥ १२॥

मुक्त्यै मुक्त्यर्थं तादर्थ्ये चतुर्थी सतः वैदिक-शैवार्थानुष्ठायिनो ज्ञानदेशिकान् प्राप्य गुरुत्वेन समासाद्य तेषां शैवानां सम्बन्धिनं वेषं भस्मरुद्राक्षादिचिह्नं भजेत् उपासीत। अत्र वेषस्यभजनोक्तिः जातिगुणक्रियाद्यन-पेक्षणार्था। शिवालयं शिवस्य आलयं मञ्चाः क्रोशन्तीत्यादिवत् लक्षणया शिवालयशब्देन शिवलिङ्गप्रतिमादिरुच्यते। एवं च

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सत इत्यनेन शैवाचार्याणां वेषशब्देन भस्मरुद्राक्षधारिणां माहेश्वराणां शिवालयशब्देन शिवलिङ्गस्य च परिग्रहः। अनेन चर्याक्रम उक्तः एतत्पूर्वश्लोके क्रियाक्रमः तत्पूर्वे च योगक्रमः तत्पूर्वे च ज्ञानक्रम उक्त इत्यनुसन्धेयम्। एवं च पतिपशुपाशपदार्थस्वरूपं मुक्त्युपायभूतज्ञानयोगक्रिया-चर्याश्च द्वादशसूत्र्या प्रतिपादिता इति निगमयति - एवमिति।

शिवज्ञानबोधे शास्त्रे शैवार्थनिर्णयं शैवार्थस्य पूर्वोक्तस्य निर्णयम् एवं विद्यात् उक्तेनैव प्रकारेण जानीयात् न तु प्रकारान्तरेणेति सर्वमवदातम्॥ १२॥[४०]

इति
श्रीमदतिवर्णाश्रमाचार्यवर्यशैवपरिपालकशिवाग्रयोगिविरचिता
शिवज्ञानबोधलघुटीका सम्पूर्णा

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Notes

१ वा add M_2

२ तत्प्रकाशादित्वात् M_1, P_1

३ एव omit M_2

४ कारणेन M_2, M_3

५ क्रिया add M_2

६ परमात्मा नित्यः M_2

७ अवसेयः M_2

८ असावात्मा M_2

९ अबाधितार्थत्वप्रत्यभिज्ञानात् M_2

१० शिवप्रेरकेणान्वितः M_2, M_3

११ तस्य M_2, P_1

१२ सर्वेषामपि add M_1, P_1, P_2

१३ ऐन्द्रियकप्रमाविषयं M_2; ऐन्द्रियकप्रमाणविषयं P_1

१४ भवेत् M_2, P_1

१५ यदिन्द्रियप्रमाविषयभूतं M_2

१६ समुद्भूतज्ञानशक्तयः M_2

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१७ परापरं M_2, P_1, P_2

१८ भिन्नत्वेन M_1

१९ अस्तु M_1

२० अन्योन्यं omit M_1

२१ न जानीतः omit M_1

२२ भ्रमरहितः परिपूर्णः omit M_1

२३ जडमचिद्रूपं M_1

२४ स्वभोग्यतया M_1

२५ तस्य नित्यतृप्तत्वात् add M_1

२६ सहभावात् P_1, P_2

२७ मूर्खतया M_2, M_3

२८ गुरुदीक्षा M_2, P_1, P_2

२९ हेयपपञ्चपरिहारेण omit M_2, P_1, P_2

३० गुरूपदिष्टात्मशिवाभेदप्रतिपादकागमश्रवणमननसम्पादितम् P_1, P_2, M_2

३१ चिच्छक्तिरूपया M_1

३२ शिवशक्तिजीवमलत्रयतन्निवारकशक्तयः M_3

३३ आणवादिमलत्रयं M_1, M_2

३४ ब्रह्मादिकारणेश्वरानधिष्ठाय M_3

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३५ अनन्यात् M_3

३६ अवान्तरीं add M_3

३७ कलादिद्वारेण M_2, P_1, P_2; कलादिकारणेन M_3

३८ व्युदस्य P_1, P_2

३९ हृत्पद्मनाभिकुण्डब्रह्मरन्ध्रेषु M_1, M_3

४० रौरवागमे पाशविमोचनपटलः समाप्तः add M_3

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TRANSLATION

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TRANSLATION

Because the world possessing the female, male and neuter [bodies] is seen to be an effect there is an Agent who having dissolved [the world] creates [it]; He is Hara, the overlord. (1)

Its meaning: Because the effect is seen [that is,] since its being an effect is observed, of the world – of the mountain, etc. – there exists an agent. How is the effectness of the world [known] ? It is said: because of female, male and neuter [bodies comprising the world,] etc. Here by the words female, male and neuter the respective bodies are meant. By etc. the sense organs [are also included] since they are the important [instruments of knowledge and action for the self] and since they are a mode of the physical body and like them the body is also composed of parts.

What does [He, the agent] do ? It is said – He; [that is] He, the agent after having taken away – destroyed – this world creates it again. Thus the overlordship [of the phenomenal universe] belongs only to the agent of destruction. Thus, because of the above mentioned reason, Hara

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(Śiva), the one without body and sense organs and possessing the power to destroy all is the overlord, the supreme master. Here by the word *asti* the uniqueness [of the agent] is indicated. Therefore when [the existence] of the possessor of supreme power to destroy [the created universe] is established it is but logical to hold Him to be the agent of creation, etc. [of the same]. Thus there is non-contradiction with other scriptures in holding that for the very first creation Śiva is the agent and, for the successive ones, Ananta, etc. are the agents.(1)

How does He create ? It is replied – remaining different from [the created world].

Remaining different but non-different through pervasion, the Agent makes the transmigratory existense of the selves according to the *karma* [of the selves] and through His own [innate] command (the power) inherent in Him. (2)

That agent makes – creates – the transmigration that is, [the instruments for the self, namely,] the body, the sense organs and the world [for enjoying the fruits of action] for the bound selves.

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Through what means does He create?

It is replied that through [His] command – His power of knowledge and action – which is of the form of injunction and prohibition.

Is [She,] that power, different from Him ?

No. She abides [in Him] through the relation of inherence and thus non-different from Him. If He creates the transmigratory world according to His own wish then He will be liable to the charge of giving pleasure to some and grief to others and hence partial and ruthless. [To avert such a contingency] it is said that [He creates the world] according to the *karma* of [the selves]. He creates according to the *karma* which is of the form of *dharma* and *adharma* – righteous and unrighteous actions – and not just by His own wish.

Does He create by remaining non-different from the jīva, the embodied self as held by some ?

No. He does so by remaining different [from the selves]. The difference between the two – the lord and the embodied selves – is to be understood as one is beginninglessly pure while the other [namely, the self] is tainted by *mala*, the impurity since beginningless period.

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[If so] is He also different [from the selves] even in the state of liberation?

No. He [is] non-different [from the self] through pervasion. [That is,] He creates the transmigratory world by remaining non-different from the self through His power of pervasion which is of the form of direct realisation [on the part of the self] of its own non-difference from Śiva. This [realisation] is [the effect of] either the firm knowledge that arises on the removal of the three impurities or of initiation.(2)

Objection: It is said [above] that the Lord creates the transmigratory world for the sake of the bound selves. [Now] where is the proof for the existence of such selves ?

It is replied [in the *sūtra*] beginning from "Because [of the cognition] of negation".

Because [of the cognition] of negation; of the feeling of mineness; of consciousness occurring [even] when the sense organs cease functioning; of [absence] of experience in deep sleep and because of the [existence of] knowership in the waking state there exists the conscious self (*aṇu*) in the body. (3)

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In the physical body there exists the self overpowered by the the impurity [*mala*] called *āṇava*.

Objection: There is no self at all which is considered to be existing; for, it is like seeing silver in the nacre [which ultimately does not exist there].

In reply it is said because [of the cognition] of negation. *itiḥ* [means] cognition; cognising as not existing is the cognition of non-existence. On the strength of cognition [of the absence] it is proved that aṇu – the self – exists. Otherwise there will be no counter correlative for the negation.

Objection: Let the self be non-different from the physical body.

Reply: No. Because of the feeling of mineness. The feeling of the sense of mineness is predominant [in all]. Though there are cognitions such as I am stout, etc. it is due to the [mutual] superimposition of non-difference between the self and the physical body. Further there is the cognition [for example] in the form "I, who have enjoyed [the love of] my parents, now, in old age fondle my grand children" resulting in the

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recognition of a continuous unsublated self [throughout one's life even when the body is in different stages of growth] which strongly goes to prove the existence of a self separate from the physical body.

Objection: [In the face of above arguments] let not the body be the ātman but let the sense organs be so.

Reply: [No.] Because of consciousness occurring [even] when the sense organs cease to function; when the sense organs cease to function in dream there arises knowledge.

Objection: [If so] let the intellect – the knowing faculty – be the *ātman*.

Reply: [No]. Because of absence of experience in deep sleep. In deep sleep there is no experience at all [of either pleasure or pain and also the absence of knowledge] because of the non functioning of intellect which is the experiencer.

Objection: Let the *ātman* perish in deep sleep and let it get produced when [the body wakes up].

Reply: No, because of the [existence of] knowership in the waking state. In the waking

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state there is the clear feeling [in the form of recollection] "I slept very happily". [Therefore] a conscious self as distinct from void, the [physical and mental] bodies and the sense organs exists both in time and space. [That is, the *ātman* as an entity exists in a given place and at a particular period of time]. This idea is brought out [in the *sūtra*] by the word *asti* [meaning] exists. (3)

Objection: Let the inner organ which is [held to be] continuous and unsublated in waking [and other states] be not the self; [but] what is the evidence for [holding] that the self exists in close contact with them ?

It is replied in the [*sūtra*] the self etc.

The self though different from the internal organs is associated with them as the king is with the ministers. Therefore [the self] exists in [all] the five states [of existence] with its power of consciousness and action restricted by *mala*. (4)

As explained earlier the *ātman*, [called] *aṇu*, though different from mind, intellect, etc., remains in close association with them just as the king [is accompanied] by his ministers. For the

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objection as to how the *ātman* [which is endowed with the power of consciousness and action] can coexist and function with the products of *māyā* namely mind, intellect, etc. it is replied [that] his [power of] knowledge and action are covered by *mala*. [That is] he whose power of knowledgde and action is obstructed by the *āṇavamala*. Because of its beginningless association with *mala* the *ātman* always functions in association with the mind and other internal organs. For the same reason the *ātman* undergoes five states of existence namely waking, dream, deep-sleep, the fourth and the one beyond it. That the *ātman* experiences the above-mentioned five states and therefore exists as the underlying conscious principle is attested by such general statements as "I who was penniless the other day is rich now" in which the recognition of a unitary conscious entity is evident. (4)

Objection: In the second *sūtra* it is said that the transmigratory world is created according to the karma of the selves. Let it be performed by the individual self itself instead of a Supereme God.

[In the following *sūtra* as an answer to this] the dependence of the selves on God is clearly and

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indirectly brought out – [the sense organs] know, etc.

The sense organs perceive the objects with the help of the self but not by themselves and it [namely, the self, perceives] with [the help of] Śambhu, the Supreme Lord. If, therefore, Śiva is [said to be] liable to change, [we reply] it is not so; [because] He leads the self as does the magnet the iron. (5)

The sense organs [both internal and external] like mind and eye know their respective objects only in so far as they are in association with the conscious self which is their controller and not otherwise; [they do not know anything by themselves] as they are inert. [In the same way] the self also does not come to know anything by himself but knows only when associated with Śambhu, his Lord and Controller, as his power of action knowledge is obstructed by *mala*.

Objection: Then, in that case, the Lord also will be subject to modifications just as the potter who creates a pot is subject to them.

Reply: No. Though Śiva is the agent of the transmigratory world His not being a subject to

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the modifications is explained on the analogy of the magnet and the iron: Just as the magnet makes the iron filings move [without itself moving] so also Śiva controls the bound selves. (5)

[To recapitulate]: At the beginning the proof for the existence and the secondary characteristics (*taṭasthalakṣaṇa*) of Śiva are explained in the first two *sūtra*-s. As a connected matter the proof for the existence of the bound self – *paśu* – as well as its characteristics are explained in the third and the fourth *sūtra*-s. By the fifth one the dependence of the self [on the Lord] and the complete independence of the Lord are explained.

Now [in the sixth one] the primary and fundamental characteristic of the Lord are set forth beginning with – If [it] is invisible, etc.

If [the form of Śiva] is not seen it will be non-existent and if seen it will be insentient. Wisemen know it to be realised as different [from these twotypes]. (6)

For the doubt whether the form of Śambhu, the Lord, is an object of sensory perception or not the second view [that it is not so] is refuted by the statement – if it is not visible, etc. If [His] form is

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not the object of any sensory perception then He will be non-existent like the horn of a hare. [Then] the first option, [namely, it is an object of sensory perception] is [also] refuted by the statement – if it is an object of sensory perception, etc. If [the Lord's] form is an object of sensory perception then the Lord Himself will be an inert one. For, there is the concomitant relation 'whichever is an object of sensory perception is inert like a pot'. Different from it – it should be known as beyond visiblity and invisibility. That is Śiva's form should be realised in one's own inner self intuitionally which means that it is not an objective perception and hence beyond visibility and invisibility. Wise men whose triple bondage has been removed by *dīkṣā* and whose inner intution has thus been restored know such to be the form of Śambhu.

It is said, "Beyond the senses, accompanied by His own conscious and infinite energy that has completely foresaken any bondage whatsoever, His (the Lord's) very nature is *Yoga*"

Also it is said, "*Śivatattva* is eternal, pure, complete, unique, subtle, supreme, blemishless, inscrutable, non-inert and knowable only in intutive experience". (6)

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Objection: Let Śiva Himself under His own nescience transmigrate as different selves. Why take the trouble of positing a different self apart from Him ?

[For this] it is replied in the following *sūtra* beginning with – There is no inert matter, etc.

There is no inert matter [*acit*] in the presence of consciousness [*cit*] and these two [*cit* and *acit*] do not know each other. He who is the knower of both Śiva and the world is the self different from both. (7)

The inert matter does not shine or act in the presence of pure consciousness, which is Śiva,. For, they both are oppposed to each other like darkness and light. [If it is asked] What if they are so ? It is replied – but, etc. They both – consciousness [= the conscious subject] and the inert matter – do not know each other. Śiva who is ever pure, conscious, devoid of ignorance and impartite does not know the [material and hence] unreal world as real. Also the inert world does not know Śiva because it is unconscious and [also because] experience is a quality of consciousness. Therefore [as a logical conclusion] a knower – experiencer – of both the inert material world as

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well as of Śiva [is to be accepted]. Here it should be clearly understood that the individual self experiences the material world when it is under the control of the *mala* whereas it experiences Śiva when the *mala* is removed.

Objection: As the individual self also is conscious, [like Śiva] how the inert matter shines [or acts] in its presence ?

Reply: True. But because of the beginningless *āṇavamala* which covers the innate power of [consciousness and action of the self] the experience of matter by the individual self is possible. Thus there is no contradiction. [To sum up,] the existence of a separate self as an experiencer of both Śiva and the inert matter should be accepted. (7)

Now the attainment liberation from bondage by grace of the preceptor is set forth in the following *sūtra* beginning with – having lived, etc.

"Having lived with the hunters, [namely,] the senses, you do not know yourself"- thus taught by the guru the blessed one [realising himself to be] non-different [from Śiva] attains to His

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state [holy feet] after abandoning [the senses]. (8)

The fortunate one – the aspirant endowed with the wealth which is an intense longing for liberation, etc. – having remained [in close association for a long time] with the sense organs which are like the hunters because of giving misery [to the self] and also because of not following injunctions and prohibitions [of the scriptures] when taught by the preceptor who is Śiva Himself that "You do not know your real nature which is non-different from Śiva the Omniscient Omnipotent Existence-Knowledge-Bliss absolute" and having thereby completely abandoned the [shackles of] the sense organs [both internal and external] and the twenty-four *tattva*-s, the seven *māyātattva*-s that control them and the five evolutes of *bindu* which [in turn] control the *māyātattva*-s with the full recognition of his non-difference from Śiva attains to the highest abode of Śiva – feels himself to have attained the nature of Śiva. [This is] just as someone having forgotten the necklace worn on his own neck and therefore thinking it to have been lost and later when shown by another person feels it to have been got back.

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Here is a legend: Once upon a time a certain child of a king due to fear from enemies was forced to live among the hunters in the forest. Thinking himself also to be a hunter for a long time he was shown later by his father [the king] who came to the forest that he was really a prince and not a hunter and [thereby] got back his kingdom. (8)

It has been said before that [by the grace of] the guru [the self] attains to His state. That mere initiation by the guru alone is not the means for liberation but the attainment of His [= Śiva's] feet is by the realisation caused on the removal of *mala* which again is effected by hearing [the scriptures], etc. is explained in the *sūtra* – by the vision of consciousness, etc.

Having realised the Lord in one's own self through the vision of consciousness, having abandoned the mirage of worldly existence and having attained the shade of Śiva's feet the wise one should contemplate on the five [sacred] syllables (9).

The wise one: His mind is clear because it has completely foresaken the material world and fully devoted to Śiva. It should understood that it is of

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the form of clear realisation attained by constant meditation that is the result of reasoning and hearing the Āgama texts which are taught by the *guru* and which proclaim the [essential] non-difference of the self from Śiva. Such a person having abandoned the mirage of worldly existence – the mental modes are nothing but the worldly knowledge which is likened to a mirage. As the worldly knowledge is incapable of removing the triple misery – *ādhyātmika*, *ādhidaivika* and *ādhibhautika* – [that the self experiences] it is likened to a mirage. Having foresaken [the mental modes] : Such foresaking occurs when the *mala* is removed by initiation [*dīkṣā*].

What does he do then ?

It is replied – by the vision of *cit*. Having seen which is nothing but experiencing one's non-difference from Śiva, the Lord, in his own self by the vision that is completely permeated by the supreme consciousness [= *cit*]. By the [above statement] the meditation [of the form] "I am He who is Śiva".is explained.

Then – having attained to the shade of Śiva's holy feet: That which is attained or reached is here [called] *padam*; here it is Śiva Himself who

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is realised as non-different from one's self is [called] *padam* – state.

Having attained to that state which is [nothing but] His power of grace and which is like [a cool] shade. The state of Śiva is spoken of as a cool shade because it is capable of removing the triple misery mentioned earlier. Having attained to that state he should meditate on the five-syllabled *mantra* – the *pañcākṣarī*. Here [in this statement] it should be addsd "[he] should recite Śiva" just as in the statement "enter the cake" it is added "eat the house" [meaning enter the house and eat the cake]. Its meaning is this: [One] should recite the *pañcākṣarīmantra* and meditate on Śiva. The group of five syllbles is [called] *pañcākṣarī*; those letters are *na*, etc. Or by *pañcākṣarī* the meaning denoted by those letters is referred. They are: Śiva, *Śakt*i, the self, *mala* and the power that removes [the *mala*].

It ia said,

"Śiva is in the middle, then [His] *Śakti*, then the self, before that the bondage, namely, *mala* and before that the power that removes it".

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The meaning is this: Among the five letters [of the *pañcākṣarī* mantra] the middle one, *śi* denotes Śiva; next to it, *va* the Śakti who is inseparable from Him; next to it, *ya* the individual self; the one before *śi*, namely, *ma* accompanied by the *visarga* denotes the bondage, *mala* and the letter before that, namely, *na* refers to the power consisting of the benevolent and graceful look of the guru and the [subsequent] initiation (*dīkṣā*) which removes the bondage.

Thus the total meaning comes to this: [One] should meditate that Śiva with His own inseparable *Śakti* puts an end to the three-fold *mala* of the individual self.

Otherwise by *pañcākṣarī* either the *Praṇava* or the *Prāsāda* is denoted. In the first one a, u, ma, *bindu* and *nāda* are the [five] letters; in the second, *ha*, *au*, *ma*, *bindu* and *nāda* are the letters. It should be understood that while the follower of the Veda recites the first one the *Śaiva* recites the second one and meditates on Śiva. Even here by *pañcākṣarī* the [presiding] deities should taken to be mentioned as mere word is never meditated. Therefore Brahmā, Viṣṇu, Rudra, Īśvara and Sadāśiva are respectively denoted by the five syllables *a, u, ma, bindu* and *nāda*; the five *Śakti*-s

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that perform the five acts, namely, creation, sustenance, reabsorption, concealment and grace are denoted by the *Prāsāda-pañcākṣarī*. [Accordingly] the meaning [denoted and meditated] by the first mantra is that Śiva by controlling the five *Kāraṇeśvara*-s [Brahmā, etc.] mentioned earlier brings forth the worldly experience as well as grace for the individual selves based on *mala*, *māyā* and *karma*. In the second one it should be meditated that the [five] powers of Śiva controlling the three guṇa-s and the two māyā-s (*māyā* and the *mahāmāyā*) performs creation, etc. for the selves. [Thus] by this [ninth] *sūtra jīvanmukti* is explained. (9)

Now [in the next *sūtra*] the reasonableness of the means of final liberation that are set forth [in the previous *sūtra*] is explained – with Śiva, etc.

The accomplished self that has attained oneness with Śiva with his very existence dependent on Him and [thereby] untouched by *mala*, māyā, etc., is endowed with the experience of his self. (10)

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By *siddhi* – accomplishment – the complete control of the internal organ is meant; he who possesses that is the accomplished one – *siddha*. Because of this he has realised his oneness – non-difference from Śiva; because of that he is untouched – become himself free from – *mala* – *āṇava*, *māyā* and *karma*. Because of that [again] he is completely dependent on Him – all his activities are dependent on Śiva. Because of their oneness all the acts of Śiva have become his acts. He becomes endowed with the experience of his self – experience of his own self which has realised its non-difference from Śiva. (10)

If this [realisation] is [felt to be] unreasonable [the following *sūtra*] shows devotion to Śiva – for the two eyes, etc.

Just as for the eyes [and other sense organs] the self is the guide [so also] Śiva is the guide for the self. Therefore [one should] have supreme devotion towards [Śiva], his benefactor. (11)

The self is the guide – informer – for the two eyes; here eyes denote by extension other sense organs also. For that self Śiva is the guide who informs it by piercing the [cover of *mala* by

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associating it with] *kalā*, etc. Because of this reason one should have supreme and firm devotion towards Śiva, the highest benefactor who grants both worldly enjoyment and liberation to the self. Devotion [also means] internal worship which is worshipping, sacrificing and meditating [Śiva] in [one's own] heart-lotus, navel and centre of the eye-brow respectively. (11)

That he who is incapable of doing all these may resort to external forms of devotion is explained [in the *sūtra*]– for the sake of liberation, etc.

For the sake of liberation one having resorted to virtuous ones should take on [their] habits and dresses; also [he should resort to] the abode of Śiva. Thus should one know the *śaiva* views established in the [text of] Śivajñānabodha. (12)

For the sake of liberation – here the dative form [of the word *mukti*] is used in order to drive home the sense 'for the sake of'. To the virtuous ones – those preceptors who follow the *Vaidikaśaiva* system; [that is] having resorted to the virtuous ones and taking them to be one's guru one should wear their attire [such as] holy ash, *rudrākṣa* beads, etc. Here [advising] the usage of the attire,

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etc. [of those virtuous ones] is irrespective of one's birth, character and occupation in life.

To the abode of – Śiva by implication it means the *Śivaliṅga* and other statues [installed for worship in the temple] just as [the statement] "Cots are crying" implies that the babies [that lie on the cots] are crying. By virtuous ones is meant the preceptors of *Śaiva* system; by [their] attire] holy ash, *rudrākṣa* beads, etc. are meant and by the temple of Śiva the *Śivaliṅga* and other statues installed [for worship] there are meant.

It should be noted that in this verse the way of *caryā* is spoken of; in the previous one the way of *kriyā* is explained; in the one previous to that the way of *yoga* and in the one preceding that the way of *jñāna* are explained.

That in the twelve *sūtra*-s the nature of the three categories – the Lord (*Pati*), the individual self (*Paśu*) and the Bondage (*pāśa*) – and the means of liberation – the way of knowledge, of yoga, of ritual and that of service – are explained is summed up [in the phrase] – in this way. In the scripture [called] *Śivajñānabodha* ascertainment of the above mentioned subjects of the *Śaiva* system is to be understood in this manner [as

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explained above] and not otherwise.– in a different manner.

Thus everything has been explained clearly.

Here ends the brief commentary composed by Śivāgrayogi the preceptor who has transcended the *varṇa* and *āśrama* and [who] is the protector of Śaiva system.

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